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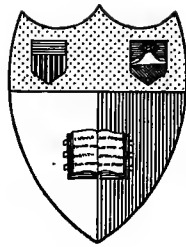
GIFT OF

The Cathedral

FINE ARTS

The Word in Stone

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*Gift of
The Cathedral*

The Word in Stone



The Cathedral of
St. John the Divine
New York

Fireworks

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And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.



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SYMBOLIZING the beauty and truth of the Christian religion, the glories of its past and of its future, and its transcendent power upon the lives of men, there is rising on Morningside Heights, in New York, a supremely beautiful building—the Cathedral of St. John the Divine.

This embodiment of spiritual aspiration will stand through coming ages as man's expression of deep and simple Christian truths that do not change—the glory of self-sacrifice, the joy of brotherhood, the satisfaction of submission to the will of God.

Under its vaulted roof, great congregations, composed of people of all races and all communions, will gather to express their common joy or sorrow or repentance or love; to renew their strength; to replenish their faith.

In its lovely chapels, groups of the faithful will come together to pray and to participate in the sacrament of the Holy Communion. In the vast depths of its silence, the soul that seeks spiritual solace will meet and know God. To whosoever will come will be opened all the beauty and the majesty of this shrine for the worship of God.

The Cathedral will stand as a free and open sanctuary of a living faith; an embodiment of the all-embracing promises of the Christian religion; a symbol of the hope for one united Church—apostolic, universal.



IN the hills of ages men have built the shrines and altars of their gods. Up the slopes of generations they have toiled, bearing the blocks with which to fashion the temples of their faith.

Into the rude cairn, the rising spire, the vaulted nave of carved stone, men have put their veneration, their hope, their life. Their temples have been milestones on the highway of civilization.

The picture is etched enduringly on the memory of the race: Men bent beneath their burdens, toiling up; laden beasts and patient cattle goaded on before the great wheeled carts; the dust of many feet; the sound of hammers and creaking windlasses and of many tongues; pilgrims laying aside their staves to wonder and to pray—and always in the background the slowly rising walls of the cathedral.

Sons took up the task where fathers laid it down. The pride of artisan, the inspiration of artist, were handed down from generation to generation as the work went on. Only the children's children of those who toiled could hope to see the cross set on the topmost spire.

Out of gratitude and faith men gave of their means and time; king and vassal, overlord and serf, toiled side by side to build a common shrine.

So temples and cathedrals have grown, from the hearts and lives of men. So they will always grow. Mechanics of building and the organization of society change with the years, but the essential spirit of cathedral building remains the same. Though men no longer carry their contributions to the cathedral with their own hands, or bear the blocks of stone on their own shoulders, they still put into the great monument a full measure of their toil, their sacrifice, their joy in creation. The cathedral remains, now as always, the highest expression of man's love and reverence, of his hope and aspiration and belief in God.

My House shall be called the House of Prayer.



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IN the time of stress and confusion which followed the War between the States, when the country was troubled and unsettled as the world is today, the Cathedral of St. John the Divine was founded.

The idea of a metropolitan cathedral had been suggested by Bishop Hobart in 1828, and is recorded in the diary of Mr. Philip Hone, at one time Mayor of the City, as "the plan of a Cathedral to be erected at Washington Square." But it was forty-four years later that Bishop Horatio Potter, at the request of interested laymen, made the first public mention of the cathedral project in his convention address, September 25, 1872.

Thereafter the project grew as Bishop Potter placed the weight of his great personal influence behind it, until on May 16, 1873, the Cathedral of St. John the Divine was incorporated. Twenty years later, on December 27, 1892, under the administration of his nephew, Bishop Henry C. Potter, the corner stone was laid and active building was begun.

A difficult and discouraging task confronted the public-spirited group, which, a generation ago, launched the mighty project. The chosen site of the new Cathedral was the southern portion of the rocky eminence on which the Battle of Harlem Heights was fought in 1776—perhaps the most commanding location in the city for a great House of God.

After excavations were begun, it was discovered that a stratum of disintegrated rock 72 feet in depth would have to be removed before the foundations of the Cathedral could be safely laid. It was estimated that this unexpected work would entail a cost of two hundred and fifty thousand dollars and two years of labor. But even this unforeseen setback did not daunt the early supporters of the project.

They went to J. Pierpont Morgan in their emergency. "You'll find plenty of people to help build the Cathedral," he said. "I'll get you out of the hole!" And he gave five hundred thousand dollars.



It was a Presbyterian, the late D. Willis James, who made the first large gift to the Cathedral, a sum of one hundred thousand dollars.

Gradually other men and women of wealth and public spirit caught a vision of what the Cathedral would mean to New York. Among the larger gifts, in addition to the half million given by Mr. Morgan, were seven hundred thousand dollars from Commodore Frederick C. Bourne, and six hundred and fifty thousand dollars from former Governor and Mrs. Levi P. Morton. But large gifts alone would never have sufficed to bring the Cathedral to its present state of completion.

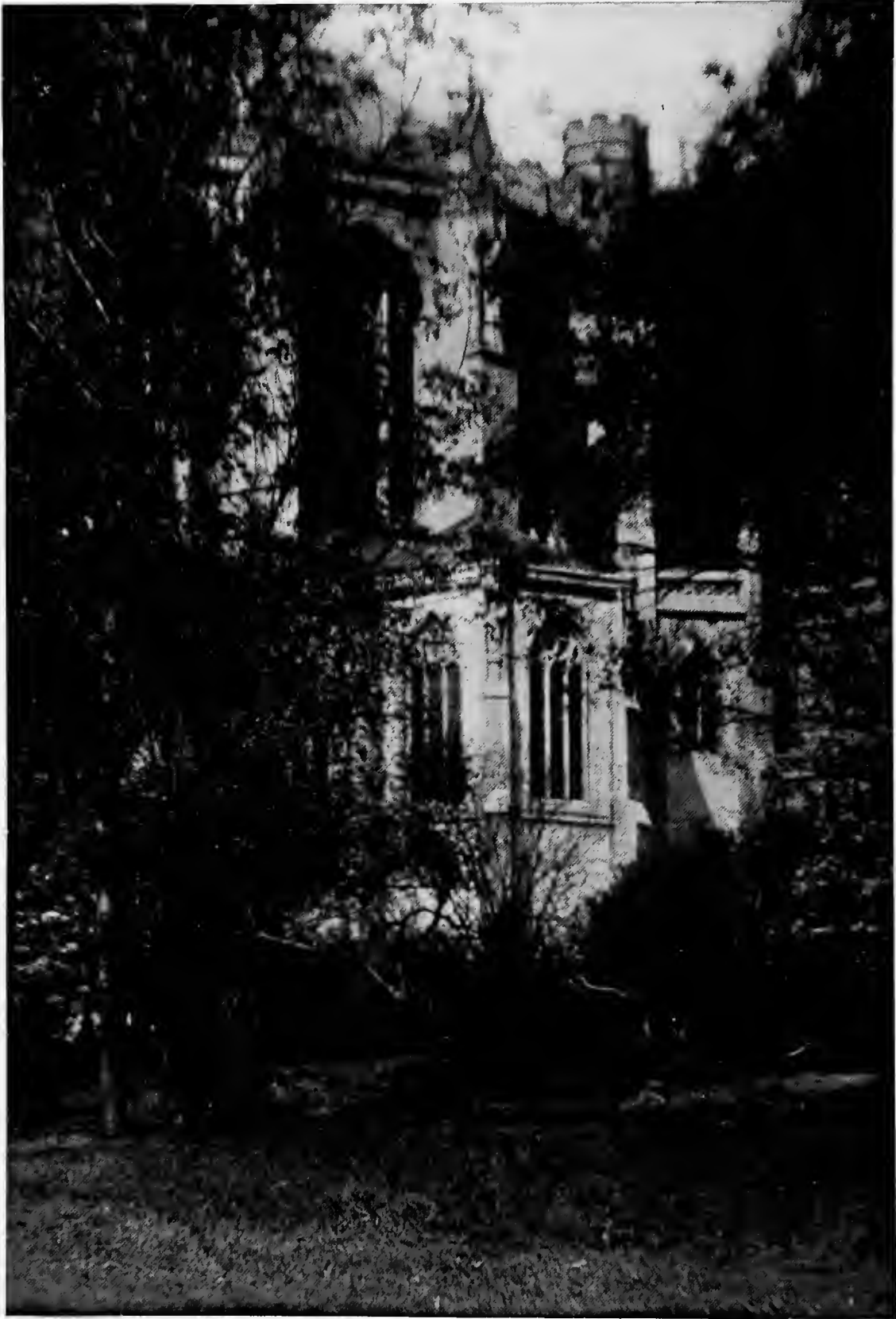
From the beginning the Cathedral has grown with the participation of those who could give but little. Thousands of small but precious and consecrated offerings have increased the building fund.

One of the first gifts was one hundred dollars from the Old Reformed Protestant Dutch Church in America. Five dollars came from a "lay-woman" and twenty dollars represented a "widow's mite." From an "English priest" two dollars came, and ten dollars from an "American in Nicaragua." The "workers in the Grace Church Laundry" sent ten dollars, and two hundred and fifty dollars came as the gift of "ten old men of Grace Hospital."

The total of gifts from all sources thus far has reached nearly six million dollars, of which sum approximately four million have gone into building the Cathedral, eight hundred and fifty thousand for the purchase of the eleven and one-half acres of the Cathedral site, and one million for the auxiliary buildings, including the old and new Synod Houses, the Bishop's House and Deanery and the Choir School.

As the Cathedral stands today only the Crossing, Ambulatory, Crypt, Choir and seven Chapels of Tongues have been completed. The great Nave, the Transepts, the Lantern and the towers of the West Front remain to be constructed as soon as may be.

*The venerable and historic past looks forth
from out their windows.*



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HE material growth of America has found expression in stately buildings of commerce, transportation, education and the arts; the governmental functions of state and nation are housed in great and costly structures; men and events are commemorated in noble memorials.

It is fitting, then, that the things of the spirit should be expressed in monuments of even greater beauty and grandeur. And it is especially fitting that New York City, long the centre of America's commercial and industrial achievement, should be the site of at least one religious monument of surpassing beauty.

New York has built costly and beautiful temples of commerce; the time has come when the great city should have a visible witness for religion, on a scale equally great and impressive. The Cathedral of St. John the Divine, in its greatness, dignity and beauty, will be such a witness and such an influence.

In this metropolitan city, with its vast population drawn from all corners of the earth, there is singular and urgent need of a sanctuary of worship such as the Cathedral.

Here are gathered people of every tongue and of every faith facing the problems of a new environment, beset by the complexities of modern conditions of life, distracted by the anxieties of untried responsibilities, tempted by the allurements of gain and power.

To these the Cathedral offers a place of retreat wherein the message of the universal brotherhood of man and the peace and comfort of God's Word are written in a language that all may understand.



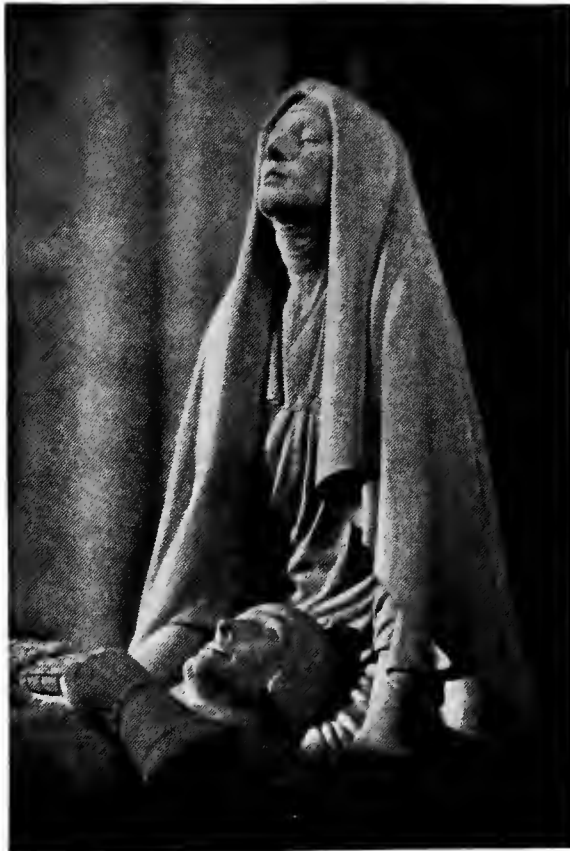
IN this Cathedral," said Bishop Henry C. Potter, "there will be no pews, no locked doors, no prepayment for sittings, no reserved rights of caste or rank, but one and the same welcome for all."

While the trusteeship of the Cathedral is vested in the Protestant Episcopal Church of the Diocese of New York, its purpose—like that of Old World structures of its kind—is to serve as a great communal centre of worship for the city and the country.

On occasions of deep national import, the Cathedral has been filled to the doors with great congregations of people who gathered there instinctively to express their common reverence and devotion.

The Cathedral is constantly in use for services of civic significance: Now a great Masonic service; now a special observance for a company of letter-carriers, or a guild of artists or actors or craftsmen, or for a throng of children gathered to present their Easter missionary offering; now a service in memory of those who died for their country.

In a very special way the Cathedral transcends denominational limitations and affords a centre of unity where men and women may meet together in recognition and observance of the basic truths which unite all Christians. At recent special services, ministers representing the Baptist, Congregational, Methodist, Presbyterian, Reformed and other Christian denominations participated, as well as priests of the Eastern Orthodox Church. Throughout the year, nearly two hundred thousand people attend the Cathedral services. Men and women of every nation, clan and creed resort there for the comfort and consolation of meditation and prayer, for inspiration, and for renewal of their highest purposes and resolves.



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Where the mute marble speaks.







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*If these should hold their peace, the
stones would immediately cry out.*



THE Cathedral of St. John the Divine is designed to praise God in the glory of its beauty. While the existing portions are but fragments of the structure planned, they give promise of the majesty and dignity of the completed work.

In the far spaces of Clerestory, Choir and Apse, in canopied niche and oaken stall, on turret and buttress and sweep of stone, the symbolism of Christianity has been carved in the sculptor's enduring art. Old Spanish embroideries and tapestries of rare beauty lend their warmth and charm. In the great windows are pictured in glowing colors events and traditions of the Christian story.

Just as the Old World cathedrals have for centuries been the noblest expressions of the arts of architecture, sculpture and painting, so the Cathedral of St. John the Divine is serving, and will serve, as no secular building can, to express the art and ideals of the people of the new world, to record fittingly the finer impulses and achievements of the nation.



THE seven Chapels of Tongues, clustered about the Choir, eloquently express the catholic spirit of the Cathedral.

In these beautiful sanctuaries the people of every race find place for worship. Here wedding ceremonies are celebrated and here special services of praise and thanksgiving are held in divers tongues—Armenian, Chinese, Greek, Italian, Russian, Serbian, Spanish, and many more. The Chapels serve as homes of worship to many people who have no other House of God.

In these Chapels, architecture, sculpture and stained glass interpret the essential spirit and civilization of several different peoples. Here the sculptor's chisel has made to live again the great figures of sacred history; and on every hand, in wood and stone and precious metals, in richly colored mosaics and windows, in altars made of rare marbles, man's arts and crafts serve to interpret the spirit and traditions of the Christian faith.

In these Chapels are treasured memorials that link this Cathedral of the new world with the older shrines of other lands, such as, among others, stones from the Church of St. Mary of Iona, St. Columba's burial place, and from Worcester and Ely Cathedrals. In the Chapel of St. James is the tomb of Bishop Henry Codman Potter, who labored "that this Cathedral Church should rise to the glory of God and as witness to the life of our Lord and Master, Jesus Christ."

Architecture is the abiding art of time.



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THE world's great cathedrals have always been symbols of love as well as faith. All sorts and conditions of men have shared in building and adorning them. They have been consecrated by sacrifice.

Abbot Haimon draws the picture in his account of the building of Chartres Cathedral in 1145: "Who has ever seen!—Who has ever heard tell of, in times past, that powerful princes of the world, that men brought up in honors and in wealth, that nobles, men and women, have bent their proud and haughty necks to the harness of carts, and that, like beasts of burden, they have dragged to the abode of Christ these wagons, loaded with wines, grains, oil, stone, wood and all that is necessary for the wants of life, or for the construction of a church? * * * There one sees old people, young people, little children, calling on the Lord with a suppliant voice. * * * At the voice of the priests who exhort their hearts to peace, they forget all hatred, discord is thrown far aside, debts are remitted, the unity of hearts is established."

Such building had spiritual significance. Labor was made an act of consecration and prayer. Guilds built portions of the structures without cost and provided the material they used. The rich contributed generously of their wealth. The poor gave of their slender means.

St. Paul's Cathedral in London was built largely by the gifts of penitents. Rheims Cathedral was the gift of all Christendom. Pilgrims contributed the funds for the erection of St. Rombold's at Malines.

All the great cathedrals of the world are the expressions of the love and sacrifice of many people, each giving freely of his own gifts and his own talent.



INCE the portions of the Cathedral already built are so often taxed beyond capacity to accommodate the congregations at special services, the Bishop and Trustees have decided to resume construction as soon as building conditions warrant, and to continue the work, if possible, until the entire structure is complete.

The Cathedral, when finished, will have a seating capacity of seven thousand, as compared with its present maximum seating accommodation, one thousand seven hundred. There will be standing room for several thousand more.

The plan to complete the Cathedral has been widely indorsed. Elihu Root expresses the sentiment of a great number when he says:

"I wish, I strongly desire, I warmly hope, I confidently trust, that without more delay our people, you and all the people about you of different denominations, will bestir themselves to build that great and noble Cathedral.

"Build it as a protest against brutality and hatred and wrong. Build it, not solely for the Diocese of New York, but build it for all our brother men living in the world. Build it as a testimony that the lessons that come to us from our God-fearing fathers have not been forgotten. Build it as a contribution of America to the spiritual life of mankind, and thereby help to save our own souls."

In Winter's mantling.



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S the wise men of the East brought to the Saviour costly offerings of gold, frankincense and myrrh, so the people have always given of their dearest treasures to adorn and glorify the Houses of their God.

In the Cathedral of St. John the Divine, there is infinite opportunity for giving.

Memorials to those lost by death offer the privilege of an expression of loving remembrance in the House of God.

Tributes to deeds of charity and of noble living may well be paid in such a place of reverent memories.

Thankfulness for blessings vouchsafed will suggest countless ways of giving.

In no place can the memorials of sacrifice and service to country and to humanity find more fitting depository.

There is room for gifts of tapestries, marbles, bells, windows, carvings, sculptures, metal work—all things that beautify and adorn.

The artisans of many callings, the great trades and industries, can leave no more enduring evidence of their pride of craft, no more abiding memorial of their civic loyalty, no more eloquent reminder of their faith and reverence, than in the tablets that shall mark their share in the Cathedral's steady growth.

Such gifts and such memorials have made Old World cathedrals the living records of their people and their times. Such gifts and memorials will make the Cathedral of St. John the Divine a temple eloquent of the faith and character of the people of this age.





ORE and more we are awakening to the great missionary power of the Cathedral. Its spiritual opportunity is unequalled. Its influence upon the multitudes who constantly gather in it is beyond estimate.

More and more the city and the country are realizing the national and civic values of this great temple of common worship. Even under its present limitations, in its unfinished state, it is a mighty influence for the things of the spirit. It must not remain in its present unfinished state. We are all feeling that the influence of religion must be brought more fully into our national life. I know of nothing that will more powerfully promote this than the erection of this great building for the honor and worship of Almighty God. It will be an influence in this whole land for religion, for character and for true citizenship. It will be a reminder, on a scale which the world cannot overlook, of the essential message of the Church, the message of our fellowship with God, and with each other, through Jesus Christ our Lord. The task of completing the Cathedral is not an impossible one, nor even an overburdensome one, for the Diocese and City of New York. Not only the people of our own Church but many of our brethren of other communions will be glad to join with us in this work for the benefit of our whole city.

In recent time on the occasion of great religious and civic gatherings in the Cathedral, men of different communions have expressed to me their feeling that a centre such as this is indispensable to the life of this great city for the expression of our common faith in God, and of our common spiritual aspirations. The Cathedral is serving this high purpose now. When completed, it will serve it to a degree which we can scarcely imagine.

William J. Manning.



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